THE NEW CANADIAN

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At 1,350 Yen per Month

Former New Denver Teacher Employed as Typist in Osaka

VERNON, B.C.—Mary Omoto, a Nisei who was formerly school-teacher at the New Denver Orchard school, accompanied her mother to Japan on the repatriation ship S. S. Marine Angle, on May 31. But Mary's sister, Sue, and father decided to remain in Canada.

After a month and a half in Japan, Mary wrote to her sister: "The only thing I can suggest to you now is to stay in Canada."

The letter stated that she is considered as having given up her Canadian citizenship, and that she will not be allowed to return to Canada.

"If there is a chance of mailing some goods such as sugar, salt, candy, wool, anything, do so," the letter requested.

Mary is working in Osaka and earning 1,350 yen per month as a better-paid typist. But it costs her 900 yen a month for living expenses. She applied for but could not get a job with the Occupation army, because she is considered as having lost her Canadian citizenship.

With Mary in Japan is her brother, Minoru Omoto, a graduate of the Vancouver Technical High School, who went to Japan eight years ago. His letter also advised sister Sue and her father to remain in Canada. Minoru, now married, wrote: "Goods are short, and prices terrifically high. If at all possible, please send anything sweet . . . and a baby carriage."

Reviewing The News

Emergency Powers

Of some importance to Japanese Canadians is the news from Ottawa that the Emergency Transitional Powers Act of 1945 will expire automatically on March 31. The act may expire sooner since it is provided that the act will be terminated 60 days after the start of the next session (expected in January), but not later than March 31. The last provision was tacked on by an amendment moved by the Progressive Conservative leader, John Bracken.

It is accepted that some controls introduced during the war, such as those over price, wage, marketing etc., must be continued indefinitely if Canada is to avoid inflation and disrupted economy, and special legislations to achieve that end are being contemplated. But until these legislations can be introduced at the next session, the government needs the authorization under the Emergency Powers Act.

The Emergency Powers Act is important to evacuees because the government maintains its present controls over movements, place of residence, etc., under the authority of the act.

An attempt has been made and may be made again by British Columbia M.P.'s to maintain some of these controls, viz., exclusion from the West Coast, permanently under a special legislation. This particular attempt is not likely to succeed, but there is still a possibility that the government may wish to introduce some legislation which will provide a loophole for continuing for some time the controls over Japanese Canadians. The situation bears close watching.

Hidden Guns

The Vancouver Sun reports that a "cache of eight revolvers" has been found in a store formerly owned by a Japanese at 413 Brunette in New Westminster.

The report says that the guns were all American-made and were in poor condition. It is the opinion of the chief constable that the guns were hidden during the time of police roundup of weapons at the beginning of the war, and that the Japanese were probably afraid to turn them in, fearing prosecution.

It is unlikely that the original owner will try to reclaim the weapons and risk the prosecution [illegible] orders, but it still [illegible] them being placed [illegible] block by the Custodian [illegible] if they have [illegible] the pawn shop.

Correction

Last week in this column, we said that Japanese Canadian veterans were exempt from the exclusion orders from the protected areas of British Columbia. The local R.C.M.P. official has pointed out that the report is an error, though it is a fact that veterans do not require travel permits and are exempt from certain other regulations which apply to other Japanese Canadians.

Five U.S. Niseis Return from Japan

SAN FRANCISCO: One of the first groups of Niseis, stranded in Japan during the war, to return to the United States arrived in San Francisco on Aug. 15 aboard the United Fruit Company's freighter, Flying Send, from Yokohama.

The Nichi-Bei Times reported that the five Niseis in the party were among the first of approximately 1,000 who were in Japan during the war to be cleared for return to the U.S.

According to one returnee, all Japanese Americans who wish to return to the U.S. must be cleared by Allied Headquarters and must secure two sponsors.

Govt. Refuses Two Applications For Fishing License

OTTAWA—Two persons of Japanese race in Canada have made applications to the government for fishing licenses to operate in British Columbia waters, but the government is not considering granting these applications.

The information was tabled in the House of Commons, August 21, by the Minister of Fisheries, R. F. G. Bridges, in reply to a question by Tom Reid (Liberal, New Westminster).

Albert Okazaki Wins Bennett Scholarship

CALGARY, Alta.—For obtaining the highest standing in Grade 12 final examinations in Calgary, Albert Okazaki, 114 11th Ave. W., was awarded the $150 Viscount Bennett matriculation scholarship.

The Calgary school board announced other awards: $150 to the girl with the highest marks, and $100 each to the boy and girl making the second highest marks.

Albert Okazaki previously won the Grade 9 Bennett scholarship.

WASHINGTON — Secretary of War Robert Patterson has authorized the Territory of Hawaii to retain possession of the colors of the 442nd Regimental Combat Team which was deactivated in Honolulu on August 14.

Department of Labour Hostel at Transcona to Close in Sept.

Hostel Residents Must Move To Northern Ontario Camps

TRANSCONA HOSTEL, Man. — Unless there is a last minute change in official plans, the Transcona hostel is scheduled to close at the end of September after its brief three-months of existence.

The 184 present residents of the hostel have been informed by the Japanese Division official, C. B. Campbell, that they will have to be moved to hostels at Neys or Angler in northern Ontario unless they can find placement or housing in the next few weeks.

Difficulties in heating the building is understood to be the principle reason for the closure.

Two plans for heating were originally considered. One was to get steam from the power plant of the now idle cordite plant (Defence Industries Ltd.). This plan was given up in favor of erecting a smaller power plant which could also provide laundry facilities. But it is understood that the Japanese Division has run into difficulties on this second plan.

Meanwhile the return to the first plan of getting heat from the D.I.L. power plant has been complicated by the fact that the War Assets has already gone ahead with the dismantling of the plant.

The installation of any heating system now is expected to take considerable time as well as large financial outlay.

Under the circumstances, the official plans seem to be to attempt to place as many families as possible before the cold weather sets in, and to move the rest to the Ontario hostels.

It is evident that evacuees at the hostel are extremely reluctant to move to other hostels, and an anxious search for accommodations is going on every day.

Only a small number of families have moved out of the hostel since the first group of evacuees arrived here on July 11.

According to the evacuees now in the hostel, a large part of them are neither suitable nor have the inclination to do bush work in Northern Ontario. Many of them are experienced carpenters and skilled tradesmen for whom jobs are plentiful in Winnipeg and neighboring districts. The snag is the housing shortage; and with the limited time now left before the scheduled closure, it does not seem likely that many of them will be able to remain in Manitoba.

Some families may move out to farm positions, but even these jobs are not so plentiful as they were in the spring.

The Transcona Hostel is under the supervision of H. B. Bell of Winnipeg.

Two B.C. Niseis Win Awards In Job Study Competition

KASLO, B.C.—Grace Yamaguchi, student at Kaslo High School, was one of the top prize winners in the B.C. Products Job Study Competition held among high school students of British Columbia. Hundreds of job studies were produced by students, of which the principals submitted the best three entries from each school.

Grace won the first prize of $75 in Area 13, which takes in Nelson, Trail and Grand Forks area, according to the Nelson News.

Announcement of the awards was made by H. P. Johns, Educational and Vocational Guidance Director, Department of Education at Victoria.

The project was launched to combat the impression among young people that they must "go away" to find suitable jobs.

REVELSTOKE, B.C.—A Revelstoke Nisei, D. Jinnouchi, won a $25 third prize for Area 15 in the recently-conducted B.C. Products Job Study Competition. Area 15 takes in the Prince George, Cariboo, Peace River and Revelstoke districts.

Presentations are to be made when schools re-open in September.

Hizi Koyke Lauded In Puccini's Opera

CINCINATTI, O.—An unprecedented ten-curtain call ovation greeted Miss Hizi Koyke's second post-war appearance on August 10, when she played and sang Puccini's "Madame Butterfly" in the 25th anniversary of the Cincinatti summer opera.

Attendance for the opera of tragic Cho-Cho-san hit an all-time high, surpassing the throngs who witnessed the performance of Grace Moore, Jeanette McDonald, Gladys Swarthout and other stars.

Critics called the performance one of the musical highlights of the season.

Worse Than Expectations | *Regrets He Left Canada*

Repatriate Describes Desperate Plight of People in Japan

Shinzo Tanaka of Lemon Creek was repatriated on the U.S.S. General Meigs which left Vancouver on June 16. He hoped to settle down in his native Shiga-ken, which he expected to find relatively unchanged by the war. But what he actually experienced in Japan was so different from what he had expected that he regrets his decision to leave Canada. The following excerpts from his long letter, written July 28, will be of interest to The New Canadian readers:

We sailed from Vancouver on the 25,000 ton liner U.S.S. General Meigs on June 16 and arrived at Yokohama June 27. The crossing took ten days on the fast American ship.

We spent the first night in Japan on shipboard, and the next morning the ship anchored about two miles off Uraga. There were no dock facilities here, and the landing was made on lighters beginning about nine a.m. First the people, then the hand baggage, and finally the freight. It was not until 3 a.m. the following morning that the unloading was completed.

We had a pleasant trip across the Pacific. Facilities on the ship were excellent and meals were good. But when we landed in Japan we were in for a surprise. We had expected conditions in Japan to be bad, but what we were actually faced with on arrival was several times worse than our worst expectations. For the first time we realized the hopelessness and the sufferings which reign in the defeated nation.

I am regretting even now the rashness with which I decided to leave Canada. This message I wanted to send immediately to my friends in Canada, but due to communication difficulties, it has been delayed until now.

On landing in Uraga we were taken by trucks to the receiving centre at Kurihama. This place was formerly the naval training centre under the jurisdiction of the Yokosuka naval station. There were [illegible] buildings, each measuring about [illegible] feet by [illegible] feet. Each building was capable of providing facilities for 2,000 repatriates, even to taking their meals at one time. We were provided with a

(Continued on page 7)

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It's Up To The Chinese Canadians

One of the chief concerns of Japanese Canadians before the war was the problem of acquiring franchise in British Columbia.

British Columbia was the only province in Canada to deny the right of franchise to a section of Canadian citizens; and the measure enacted in 1902 to disfranchise all British subjects of Asiatic origin still stands.

The lack of franchise means that the Asiatics in British Columbia are politically defenceless; they remain vulnerable to all sorts of discriminatory legislations which can be passed whenever there is sufficient agitation from economic groups who feel themselves being "crowded out" by the Orientals.

The disqualification extends its influence beyond directly political spheres. Exclusion from the voters' list has been made the basis of excluding Asiatics from the professions of law and pharmacy by the rules of the Law Society and the pharmacy by-laws. Based on the same principle, British Columbia Asiatics were, and are, open to other discriminatory measures which narrow their already limited fields of economic activity.

* * * * *

The 1941 census reveals that there were 42,473 persons of Asiatic origin in British Columbia. Of this number, 22,096 were Japanese, 18,619 Chinese, and 1,757 unspecified. Thus it is seen that the disfranchisement measure was directed chiefly against the two racial groups.

With the movement of the Japanese population out of British Columbia, however, the Chinese have become by far the more predominant group to bear the effect of the discriminatory legislation. Nor is this all. An almost certain result of the removal of Japanese out of British Columbia is to direct the activities of racist element in the province against the Chinese.

A strong attempt was made during the war, and in fact since the beginning of Japanese aggression in China to focus this racial hatred on the Japanese Canadians. But before then, the Chinese were almost as much subject to discrimination as were the Japanese. The Japanese Repatriation League which, for strategic reasons adopted its present name in 1941, used to call itself the "White Canada Association," and its activities were being directed towards promoting wholesale discrimination against all Orientals.

The same basic reasons—which are economic—which led to discrimination against the Japanese Canadians exist in the case of Chinese Canadians. The same arguments employed by the racists against the Japanese can be employed with few changes against the Chinese. And the Chinese are as politically vulnerable as were the Japanese.

* * * * *

During the war, Chinese Canadians have demonstrated well the fact that they value their stake in democracy. They have fought in Canadian uniforms; they have been wounded and killed in Canadian uniforms. Yet today, in British Columbia, only their veterans are able to exercise franchise, and the vast majority of their race whose part in the war effort was less direct are allowed to remain disfranchised. This disability is a beachhead which may be exploited by the racists.

Having fought a costly war to defend their basic beliefs, Canadians today are more than ever before opposed to unnecessary restrictions on their civil liberties. If Chinese Canadians in British Columbia do not overthrow their political disability today when widespread support is assured, they will have lost their best opportunity.

The Deportation Of Kosho Matano

One case of deportation which is surrounded by a certain amount of mystery, concerns Kosho Matano, a naturalized Canadian of Japanese origin, and a veteran of World War I. He was wounded in France while in service with the Canadian forces, and since 1933, had been a mental patient.

Two sets of questions regarding Matano's deportation were asked in the House of Commons by Angus MacInnis, C.C.F. member for Vancouver East. The following information is disclosed in the replies tabled by the Minister of Labor.

Kosho Matano, who served in the Canadian forces during World War I has been deported this year. He was confined in the British Columbia mental hospital since January, 1933, until the time of his deportation. He did not sign the repatriation form circulated by the R.C.M.P., but he had asked for repatriation "under the provisions of P.C. 7355 of December 15, 1945." With him were deported 15 other mental patients, 12 of them Japanese nationals, and three naturalized Canadians. With the exception of one who was deported "by the Immigration branch," they had gone at their own request.

The mystery is what provisions were made, if any, for the future welfare of these deportees, and particularly of Kosho Matano? Was he deprived of his rights as a Canadian citizen because he requested repatriation?

It is an absurd and a cruel act to deport a person to a war-ravaged country because he asked for it while suffering from mental sickness. A mental patient cannot be regarded as capable of making decisions which will bring drastic changes in his life, and possibly great suffering.

The government has not clarified what kind of arrangement has been made for Matano in Japan; he is known to have no relative in Canada and it is not known if he has any in Japan. We would like to know if the government of Canada is now disclaiming any responsibility for a man who at one time had fought for her, because he asks to be sent to Japan when not in his right mind.

LOOKING UP . . .

by F.A.M.

There are times when a guy feels like writing a column about nothing just for the heck of it. That this leads to indignant readers writing to the editor complaining that there is no place in the sober columns of The New Canadian for such tripe does not cut much ice with me. Unfortunately perhaps.

I have something pretty good to start this one off with. I think it's pretty good because it concerns the youngest kid brother who is seven and a half and a holy terror to boot. Seems that he dragged in a kitten from some place and one of his sisters asked him what color it was.

Says Teddy blithely: "Orange and white herringbone tweed."

* * *

Now that Perry Como is a top swooner, Andy Russell is on the Hit Parade, and Johnny Desmond is back from the wars, our favorite Frankie-boy seems to be somewhat swamped with competish. I'll always have a soft spot in my heart for our frail Italian-American swooner though. Not only because he sings "You Are Too Beautiful" in a very nice way but because of all he's done towards bettering race relations among the teen-agers in America. If only a few more of our top flight entertainers would capitalize on their popularity for a good healthy cause, this might be a better world to swoon in.

* * *

I should page Dr. S. I. Hayakawa of "Language in Action" for aid on this. He's an expert on semantics, which has to do with the meanings of words and their interpretation, and I want to talk about a word.

"Fight" is the one I mean. After a decade of wars we have had more than our share of the word "fight." It's a darned good word, and quite the stuff to put a punch across with in an inspiring speech.

Maybe that's why Nisei orators and writers like the word so much. It has been so in keeping with the times that we are quite used to being urged to "fight." But isn't it time that we switched over from "fighting for our rights" to "working" for them?

It SOUNDED pretty good in the last Christmas Issue: "We, as human beings, as Canadian citizens, cannot be so discouraged as to throw our hands up in despair. We must FIGHT for the right to life, liberty and the pursuit of happiness. We must FIGHT for complete compensation for our property losses. We must co-operate with ... organizations ... in the FIGHT for democracy ...."

But isn't that just the evidence of the typical Nisei chip-on-the-shoulder attitude that some of us call "ghost town style?"

Once we get the idea that we are not fighting against anyone or anything, who is intentionally withholding what is rightfully ours, but that we should be working for those rights, it should be a less strafed, much easier path. So how about it. FIGHTING is out of fashion, except for our foreign ministers and not quite independent indians, let's WORK instead.

* * *

Many of you may have seen the coverage of the sailing of the second repat ship from Vancouver in a recent edition of the Universal Newsreel. It was very curious in some ways since the camera seemed to go out of the way to pick out the little kids on board the General Meigs. And Japanese tots being cute as bugs there were lots of those gushy feminine sighs in the audience we were in.

One thing that was pretty beautiful though was that the narrator finished off his spiel about the voluntary repatriates with the chestnut about these people helping to spread the doctrine of democracy in the building of a new Japan. **It seems as if the audience was nodding its heads in happy agreement and thinking what a fine thing this democracy of our really is.**

Thoughts of a Nisei Traveller

By "Geraldine"

The Transcontinental Limited's beam peered cautiously around the bend then turned to glare boldly on little Inkitsaph flagstop as No. 2 approached precisely on time. While the train was yet a quarter mile away the little green and white signal flag arced frantically through the beam. Two units of hissing, clanking locomotive equipment approached and rolled by with brakes groaning under the strain of deceleration. A couple of mail-and-baggage cars slid by. A jerking stop brought a coach before me. I clambered aboard, almost breaking my shins in doing so, and found a vacant seat.

I felt uneasy at leaving home, not being quite able to convince myself that I was doing right. I gazed sadly out the window but it was still midnight, and I could see nothing but my own poor reflection. I thought of mother and father, and of gentle, playful "Poopsy." How sincere, loving, unaffected "Poopsy" was. The remembrance of her soft warmth, and her curly black hair which I would never embrace again, depressed me to tears. How she loved to nuzzle my cheek and lick my nose, and to bark at my command for bits of bread or dog biscuits. These thoughts lulled me into a slumber which lasted until daybreak.

Now with dawn arrived I could have scenery; but we were still among the ragged hills of B.C. The ever changing hills, the countless turbulent streams, and the dense, sombre forests of stubby cedars, towering spruces, and distorted firs—all of which may be argued to be harshly beautiful—only made me carsick and bored at the tiresome familiarity. Even Mount Robson, snow-white and tremendous, was to me a pile of rock, by accident a little higher than the surrounding mountains. The conductor announced dutifully that it was 12,972 feet above sea-level, but I noticed obtusely that it was a mere 8,000 or so feet above ground-level. The Rockies could no more impress me. Is this the great mountain chain? Is this the great range? Is this the mighty Rockies? Is this all?

The train stopped conveniently near lunch at Jasper in the very midst of the Rockies. But the convenience, if such existed, was for other passengers, who could get off for lunch. As for me, the bilious words of the waitress at Revelstoke station, "Just a minute, Bill, wait'll I serve this Jap," chilled my feet. So I preferred to remain aboard, hungry but secure.

Somewhere in this region we crossed the provincial border line. Hateful B.C. was no more; nothing remaining of it but grievous remembrances of anguish and distress, with endearing memories really extant but too diminutive in comparison to raise [illegible] regret. We were now in Alberta.

The unspeakable chaos of the Rockies gave way to the gentle rolling hills of Alberta. Mile after mile of bald, wavy terrain continued, and I reflected idly that this land, like the fortunes of man, certainly had her ups and downs. Evening saw the train creeping through the suburban factories and stockyards of Edmonton, Alberta. For the first time in many years I saw the cheerful, attractive gaiety of city lights, and people who were not "farmers," and swaying street cars with the deeply nostalgic roar and jangle. As I thought of all that I had missed in the last few years, an indescribable sadness suppressed my attempted joyfulness and I could not drown back my tears. Whatever else Alberta had to offer passed in the night.

By dawn the rolling landscape had changed to a flatness so perfect that it was like the surface of a sea in calm. Now mile after mile of table-top scenery continued. The geometric perfection achieved by nature, the unimpaired flatness, awed this traveller who was so accustomed to B.C.'s randomly [illegible] scenery. The train, like a caterpillar on a billiard table, made its way across the flat plains of Saskatchewan, nibbling at Saskatoon on its journey. Xena, Zeneta, [illegible], Punnichy, Wairous faded behind, one after another, and we finally entered Manitoba.

The flatness of Saskatchewan did not discontinue at the border line. Manitoba's landscape did not boast of uniqueness, [illegible], a continuation, so far as I could see, of Saskatchewan's. Clumps of bushes on the horizon, or piles of fodder, which looked [illegible] against the emptiness, did not succeed in lending originality to the scenery. By this time, however, I was sated with [illegible] and tired of sightseeing. I was hardly in a condition to [illegible] to this province.

Delightful Portage la Prairie and North Brandon were left behind, and now the train seemed to be travelling faster than ever. The telegraph poles seemed to be whipping by more [illegible]. The exhaust from the engine, [illegible] by an obnoxious breeze, blew directly across my window allowing only glimpses of [illegible]. It seemed as if we were going down hill, so great was our [illegible].

A few scattered huts, [illegible] posts of Winnipeg [illegible] view. Soon I saw an impressive dome with a [illegible] Parliament Buildings [illegible] ged outline of other [illegible] in the distance. Now the [illegible] ed hesitantly through [illegible] ban streets and [illegible] its inevitable way [illegible] Winnipeg station. [illegible] way through the [illegible] to enter Track Four [illegible] stop brought my [illegible] end.

Letters

A letter [illegible] Tanaka is being [illegible] the office of The New [illegible] [illegible] Talbot Ave., Winnipeg.

Also held at The New [illegible] office are three letters [illegible] to Mrs. Wari Uyeda.

[illegible]を急だ愚を後悔

「田舎へ歸れば」と思つたのも間違ひ

（トロント發）六月十六日[illegible]のメーズ號で日本へ歸つた[illegible]氏から當地の[illegible]へ七月十八日付の手紙が屆いた。「[illegible]村へ一歩上陸してからは、[illegible]してゐたやうな[illegible]の事は目もあてられない[illegible]かつて、始めて[illegible]民の[illegible]な有様をつくづく[illegible]した。それに立つて、[illegible]にも[illegible]を思ひ出して居る。[illegible]を一刻も早く[illegible]各位にお知らせしたい」とあり、戰中の[illegible]（アメリカの[illegible]）——二萬[illegible]をチャン——とで設備から食事に至るまで何一つ申分なく大満足さ[illegible]しい[illegible]が出來た）から九里濱[illegible]所の[illegible]を書き[illegible]國際の食料缺乏で[illegible]な配給がないので[illegible]の我等一行には何ともいへぬさびしい心地がせられる。所内で事務に就て居る人達（[illegible]は殆ど共に集められた復員兵）から戰[illegible]のみとめる。戰爭による國内の食料不足、物價の暴騰、海外引揚者が日々増加して其上占領軍よりの引揚民の居住[illegible]等々の[illegible]をきいたが、何もかもメチャメチャと云ふの[illegible]下の現状で、とても口にも筆にも言ひ現はせぬのである。國中氏は[illegible]所に滞在中[illegible]に行つたが一双方とも[illegible]事も目もあてられず、まるで[illegible]と化してをり、電車は悉く[illegible]は[illegible]したまゝで[illegible]のクッションは[illegible]りとられたまゝであるが、それは[illegible]なうに乘る乘客が[illegible]から[illegible]入口から下車出來ぬので[illegible]わして[illegible]入し、クッションはナイフで切り取つて下駄の鼻緒などにするのだといふことで、[illegible]の[illegible]列車や市街電車などはいつ見ても人間の鈴なりで[illegible]手擦り[illegible]が得られたら男でも女でもブラ下がつて乘つて行くといふ有様だ」と共の[illegible]を述べてゐる。又「我々が[illegible]にしたのは[illegible]物の検査であつたが、[illegible]で検査した其[illegible]で故郷へ持歸るまで一度も[illegible]の調べがなく全くの無検査で、其上に[illegible]は殆ど[illegible]で余郎のものが無税で歸り得た。それに比べると朝鮮、満洲、南北支那、南洋からの引揚民は實に氣の毒で恐惨を[illegible]したもので、満洲から歸つた實例などでは幼兒二人も加へて一家五人で、復員船で[illegible]多に上陸するまで十八日も船中で[illegible]やしたが食事は[illegible]なものが一日二回で何れも榮養失調に陥り母乳は止まつてしまひ幼兒は瀕死の状態だつたといふが[illegible]は[illegible]二つだけだつた」とも書いてをり「私達は日本内地でも特に戰災被害の少かつた滋賀縣大上郡の農村にかへるのだから、故郷に落つけば何とかなるだらうと位に考へてゐたのが大きな誤りであつた。さうして[illegible]こまで行つても日本の津々浦々に到るまで破壊状態の大きさには[illegible]りはなく、特に爆撃の甚しかつた都市區域は比上にシンニューをかけたみじめさである。日本が現在こんな状態にある時かへつて來るのはまるで地獄の中へ飛び込むやうなものだから暫らすに辛抱できるなら、暫らく日本の状態が回復されるまではかへらぬ様にと、友達ともの意見をきいた[illegible]する」と結んである。[illegible]田中氏は東京では秋山[illegible]氏宅を訪問した時中食によばれたが、米の配給が充分でないとて野菜混入のハットケーキ[illegible]のものを三枚たべたさうで、戰前に[illegible]した上野佳一氏の長女初美さんにも會ひ同女も[illegible]して[illegible]壽子さんの就職してゐる[illegible]をたづねたが壽子さんは學校から受ける給料だけでは生活費が補ひかねるので此夏季には進駐軍所の[illegible]をする事になり毎週三日裁判所へ通勤してゐると云ふ事であり、秋山氏は目下或會社に就職、夫人は進駐軍の居るビルディングの下を借りてプレス業をし餘裕ある生活をして居ると云ふ。

「市民權を失つた者」ご見られる二世

（ヴァーノン發）元ニウデンヴァーの學校教師をしてゐた尾木メリー（[illegible]代表）孃は母と共に五月廿一日發の第一回歸國船で[illegible]から日本へ行つたが、妹の[illegible]美惠さんと父はカナダに留まつてゐる。日本滞在一ヶ月半の後メリー孃が姉によこした手紙には「いま私が[illegible]出來る唯一のことは、カナダに留まりなさいと云ふ事だけである」とあり、彼女は加奈陀の市民權を失つたものと見做されてゐるので加奈陀へかへる事は許されないだらうとある。そして「チャンスがあつたらシュガー、ソートポト、キヤンデー、ウール等何でも送つてもらひたい」と書いてゐる。メリー孃は目下大阪でタイピストとして働き千三百五十圓の月給を受けては居るが生活費は九百圓もかゝると云ふ。[illegible]はアメリカ[illegible]司令部に就職を申込んだのであるが、加奈陀の市民權を失つてゐる者と考へられて採用されなかつたのである。メリー孃の兄[illegible]（晩香坡のテクニカルスクール出身で一年前に日本へ行つた）からも同じ便で手紙が來たが、それにも「日本は今食料をはじめ何から何まで不足で物すごい高値であり皆困つてゐるから當分の間かへらぬがよい。出來たら自轉車のタイヤとチューブとボールベーリング、ベビー・カリエージ、それに甘いものなら何でも結構だから送つて貰ひたい」と書いてある。

日系學生入賞二つ

（カムループス發）最近行はれた「ピーシー・プロダクト・ショップ・メタヂー」[illegible]賞にカムループス校の山口グレース孃は一等に入賞して七十五弗の賞金を獲得した。（同）レヴェルストック陣内デー君も三等に入り二十五弗の賞金を受けた。

（カルガリー發）セントラルハイスクールの岡崎アルバート君（一六）はグレード十二の最後の試験で最高點に入りベネット賞百五十弗のスカラシップを獲得した。

秋季活動にはいる各地の二世クラブ

（フォートウイリアム發）當地の[illegible]レーキヘッド二世クラブでは秋期の活動に入る手初めに九月二日のレーバーデーにダンスとソーシアルを擧行する事になつた。やがてはエヂユケーショナル・ミーチングも開催する。（[illegible]八月廿一日にはトロントとハミルトンで、九月六日にはヘルデールで二世のダンス會が開かれる。）

（トロント發）九月八日（日曜）午後八時からカレッヂ街二四五の[illegible]トロント佛教會堂で辻[illegible]教使は二世のために英語で説教する筈。

（テーラーレーキ發）當地の日系人ベースボール・チームは強敵[illegible]レーキのチームに優勝し[illegible]カリゾート・ソフトボール・チャンピオンシップを獲得した。

（トロント發）佐々木フレッド君は八月五日行はれたトロントの[illegible]テラス協會の男子シングル・チャンピオンシップ競技で優勝。

亡友を弔ふ奉仕

（レスブリッヂ發）當地先住者西[illegible]氏方では七月廿九日長男清一君の不慮の急死にわひ祈祷[illegible]収穫期で[illegible]にわかつたが比[illegible]を[illegible]する同志青年團が卒先して亡友の畑を収穫すべく道路を[illegible]はず各自多忙の身をさいて收穫のヘルプをしたが、此ほか青年團の亡友に對する思慕の熱情は隨所にあらはれて野球部のメンバーであつた清一君の霊に二分間の默禱をさゝげて試合を開始する有様で人々は感嘆してゐる。

渡日するシスター送別會

（モントリオール發）近々日本へ赴任するシスター・アグネス及[illegible]兩氏の送別茶話會が八月十八日夜セント[illegible]に於て催され記念撮影後、[illegible]氏が司會して[illegible]の送別の辭[illegible]大原、[illegible]夫人、宮崎夫人、ドクター堀へ謝辭があつて、茶菓の後[illegible]があつた。會は七十名のシスターのほか在留同胞七十名の出席もあつて盛會だつた。

中山牧師東部訪問

コールデールの中山牧師は九月一日コールデールを出發二ケ月間の旅程で第四回目の東部各地訪問旅行をする事になつたが、いつもの通り活動寫眞を携行する。

人事消息

■出生 モントリオールのドクター堀近夫氏夫人は八月十二日女兒を出產、壽久枝と命名▲ネーズボステルの[illegible]正行氏夫人は八月十二日ネスデル病院で長女出產、初美と命名▲ネーズボステルの酒井勝一氏夫人は八月廿六日ネスデル病院で男兒を出產

■結婚 ウイニペッグの荻野ジョージ氏と[illegible]の[illegible]ミエさんは八月十七日[illegible]合同教會でアーグイング牧師司式で結婚式を擧行、披露後[illegible]へ新婚旅行した

■死亡 レスブリッヂの西[illegible]氏長男清一氏は七月二十九日死去コールデール光林開教使司式の下に葬儀を執行

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の紙上を以て(天)味噌醤油でない事を御知らせします

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長男清儀七月二十九日死去コールデール・ニューホールに於て光林開教使司式の下に生前同好者並に多數參列者會葬の下に執行され[illegible]御禮申上候

喪主 父 西[illegible]

妹 [illegible]

義兄 [illegible]

同 [illegible]

御禮

老生共一家ニウデンヴァー[illegible]入院加療中[illegible]わざわざ見舞下され[illegible]御禮申上げます

八月二十五日 佐々木[illegible]
601 Toronto St., Winnipeg, Man.

小野[illegible]
809 Pacific Ave., Winnipeg, Man.

仕事はあるが家がない

あと一ケ月でホステル閉鎖豫定の　トランスコナ在住者百八十四名

（トランスコナ發）最近の[illegible]に伴つて當局の計畫が實現されない限りトランスコナのホステルは九月末には閉鎖される筈である。ホステルは七月初めに閉鎖し七月十一日にヴァーレー街から最後の仕[illegible]人が[illegible]し[illegible]百八十四人が居殘してゐるのであるが、最近[illegible]ウィーペッグ[illegible]所のキャンプ[illegible]から「九月いつぱいに[illegible]をさがし[illegible]いものは[illegible]オンタリオのキーズ[illegible]アングラーのホステルへ移ら[illegible]ねばならぬ事になる」を申し渡[illegible]されたのである。ホステル[illegible]の主なる[illegible]は、[illegible]に向つて[illegible]られない事である[illegible]かれてゐるが、ヒーテング[illegible]して[illegible]二つの[illegible]が[illegible]へられて[illegible]一[illegible]の[illegible]工場で[illegible]のバワープラントからスチームを得ることであつたが、之はホステル内に小さなプラントを建て、洗濯設備も出來るやうにする第二案に代へられたのであつた。ところが之は困難といふ事になつて第一案を再び考慮したのであつたが右の軍需工場は既に取り壞しを始めてをり、これから新に暖房裝置を施すにしても相當な時間と金がかゝるので之も困難といふ事情に逢着してゐる譯なのである。そこで當局としては寒くならないうちに出來るだけの家族を他へ就職せしめ、それでも殘つたものはオンタリオのホステルへ移さうと計畫してゐる樣子である。一方ホステル在住者は所帶者たホステルから再び他のホステルへ移るなどといふことは大變なので、今や住居さがしに毎日の如く一生懸命になつてゐる有樣である。ホステルの[illegible]氏の計ふところでは、ホステル閉鎖以來外部に就職し住居を得た者はごく少數の家族だけだと云ふ。ホステル在住者の云ふところによると大部分の者は北部オンタリオの山働きには適當してもをらず又その氣持もないとのことで、多くは大工其他の職に經驗あるものであり夫れらの仕事口はウィニペッグや近隣の地方に幾らでもあるのだが家がないので出て行く事が出來ず後一ケ月の間に適當な住居を見つけてマニトバに殘り得る者は幾ら多くはないだらうと見られてゐる

（オタワ發）再建省の調査によると、戰時產業から平和產業への轉換ではカナダ內の產業都市の中でもウィニペッグが最好の成績を示してゐる

漁鑑不許可

ビーシー州で日系人に

（オタワ發）日系人二名からビーシー州沿岸での漁業ライセンス下付を申請したが政府は之に考慮を與へなかつたことが、リード代議士の質問によりブリッゼ漁業相から議會に報告された

緊急權力法

來年三月末日に廢止

（オタワ發）去る月曜日のオタワ議會下院は、一九四五年の緊急權力法は來年三月三十一日を以て、その前に議會が開會されると否とに拘らず自動的に廢止することに決定した。右は戰時中政府に物價其他を管理する權力を與へたもので戰時から平時への過渡期に於ても續けられてゐるもの

待望の新刊書『我らは七人』

いよ／＼發賣、本社でも取次ぎ

（ニューヨーク發）久しく待望の鹿地亘氏著『我らは七人』は、昨年末製本完了し豫約者に郵送されてゐるが各地新聞紙上にも紹介され大好評である。オレンヂ布製美本、附錄『火線より手紙』と共に二百四十ページの同書は、發行者日米民主委員會が豪華版をほこるにふさはしく、發行遲延を補つて餘りがある。同書の姉妹篇『[illegible]記』は中央公論六月號より連載され、日本文壇の注目を集めてゐる。最近着の上海日本字新聞改造日報によれば、兩篇の主人公達在支の反戰同盟員及び民主同志會員百三十名は同地にて著者鹿地氏の後を追ふべく、民主日本建設の意氣高く、歸國の準備中である。一千部限定版『我らは七人』は既に半數近くの豫約者があるので希望者は早速各地取次所又は直接に申込まれたいぞ

◇

右の新著『我らは七人』は別項廣告の如くニューカナデアン內梅月及トロント市サリヴァン街六四の島岡德衛氏が取次でゐるので希望者は直に申込んで貰ひたい

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カナダの市民籍法（五）

（寄稿）ウォルター・ゼー・リンドール

カナダ市民は英國臣民でもある

カナダが國家として成熟したにつれて[illegible]國家內に於て市民としての權利を持つやうになつたと、[illegible]の下に於てはそう云ふ人々がカナダ市民となるものであるかは[illegible]の如くである。更に之らの加奈陀市民となるものは、[illegible]だけでなく「ブリテッシュ・サブゼクト」[illegible]ともなるものである。即ち、市民籍法第廿六條には「加奈陀市民は英國臣民である」と定められてゐる。

これは最も短い條項ではあるが重要な事である。加奈陀は英聯邦內國家の中で二重國籍を持つ事になる唯一の國となるのであつて、注の著者と共に我々は加奈陀市民でもあれば英國臣民でもあると云ふことになるのである。

此の條項は專案者乃至はカナダ議會が誤解に基づいたものではなくて、最も慎重なる考慮を拂つたのち決定したことである。それは國家と市民資格の漸進的成長の原則を具象化したものである。

此の條項が挿入されたのには二つの理由がある。第一は主として立法上の技術からであつて、カナダの立法がどうにもならねばと入り組んでゐるからである。他の理由はもつと基本的なものであつて我々が何ういふものであるか及び我々の大部分が何う云ふものでありたいかの表現である。

加奈陀がまだ英國の植民地であつた時分に英國から來た移みんが英國臣民たることを續けたことは既述の如くで、加奈陀が植み地としての資格しかなかつた故に、住民はそこから來た者であらうと市民としての明白なる權利をもち得なかつた。其不可避の結果として、住民の資格決定に關する仕組みん他のあらゆる立法は、英國臣民としての權利義務を採用するほかなかつたのである。同じやり方は北米英諸州が出來た後も、加奈陀聯邦が結成されてからも、個々州の各分野に於て續けられた。其ために我々の立法組織全體を通して選擧權の行使、陪審就任の特權等は殆どつねに英國臣民たる事を要する事になつたのである。例へば國の選擧法では「出生又は歸化による英國臣みん」たる廿一歳以上の者にして加奈陀在住十二ケ月以上の者は投票權を認められてゐる。マニトバ州の選擧法では「出生又は歸化乃至は婦人の場合は結婚により英國臣みん」たる廿一歳以上の者にしてマニトバ州に一年以上居住せる者は投票權をみとめられる。市町村法で投票權を認められる者も「出生又は歸化による英國臣みん」たる事になつてゐる。老年恩給を受ける資格も「英國臣みんたる者か其寡婦たる者」といふ事になつてゐる。マニトバ州で辯護士を開業するにも「出生又は歸化による英國臣民」たる事を要する。州の立法から、さては市町村のバイローに到るまで、同じやうな言葉が幾度使はれるか、かぞへきれない程である。此のブリチシュ・サブゼクトといふ言葉を取除いてカナデアン・シチズンといふてだけにしたら、技術上でそれだけ手が省けるか知れないのであるが、州の中には、歷史上の理由から、ブリチッシュ・サブゼクトといふ言葉を棄てることを拒否する向きがあるかも知れないといふ事も考へなければならぬ。

市民籍法中に第廿六條を挿入した第二の理由は、加奈陀が、英聯邦國家といふ名稱の下に聯合してゐる國家群の一員をなしてゐるところである。[illegible]と呼ばれてゐるが、[illegible]本國、加奈陀、豪洲聯邦、ニュージーランド（[illegible]）、南亞聯邦、アイルランド、ニューファウンドランドが含まれる。カナダ人の大部分は[illegible]を感じたがつてゐる。[illegible]上のこと[illegible]としても[illegible]に[illegible]が、[illegible]も多くの[illegible]に[illegible]ゐる事も不可能なのだ。

ニユーカナデアン
在加日本人の為の [illegible]の週刊紙
ウイニペッグ市タルボット街五〇四　電話五〇一三〇六
發行者　生山[illegible]人
英文編輯者　小山和彦
日本文編輯者　梅月高市
購讀料　一部十仙　一ケ月四十仙　前金六ケ月二弗　一ケ年四弗

社説

支那系カナダ人と日系人

加奈陀に於ける日系加奈陀人の主なる不平の一つは、ビーシー州に於て選挙権を得られてゐない事であつた。ビーシー州は加奈陀内でも、日系加奈陀人の一部に對して参政權を拒否してゐる唯一の州であつて、アジア系加奈陀人すべての選挙權を取上げた一九〇二年の法律を今も嚴守してゐるのである。

ビーシー州に於けるアジア系人の選挙權がないといふことは、政治的[illegible]權がないことを意味するし、東洋人から押しのけられるを感じる經濟的グループから、職をわけるに足る職業が起る度毎に、あらゆる種類の差別的立法が設けられるのに對して、手の施しようがないことにもなる。

東洋人に参政權がないといふことは、選挙に政治的身分に關することばかりでなく、其影響は他の方面にも及んでくる。投票人名簿から除かれてゐる結果、東洋人は辯護士となることも薬剤士となることも、法曹協會や薬剤士協會の規則によつて禁じられてゐる。此の同じ原則に基いてビーシー州のアジア系人は、其他の差別的方策によつ、既に限られて居る經濟的活動分野を、更にちぢめられてきたし、現在でも夫れが續けられてゐるのである。

一九四一年の國勢調査によるとビーシー州内には四二、四七三人のアジア系人が居たことになる。此中二三、〇九六人は日系人で、一八、六一九人は支那人、一、七五七人は其他である。斯て差別的方策は、主として二つの人種に向けられたものであることがわかる。

だが、日系人のビーシー州からの移動を共に、今や差別的立法の影響は主として支那系人が負はされることになる。夫れのみではない。ビーシー州からの日本人の移動の結果として、ビーシー州内の人種的憎悪論者の活動が、今後支那人に對して行はれるだらうことも殆んど確實と云つてよい。

戰争中、そして事實上では日本の支那に對する侵略が始まつて以來、日本人に對して此の人種的憎悪を強化する試みが行はれた。だが其前には、支那人も日本人同様に差別的取扱ひの對象とされてきたものであつたのだ。一九四一年に、策略上の理由から「日本人送還聯盟」といふ名稱を採用した團体も、もとは「白人加奈陀協會」と稱してゐたのであり、その活動は、東洋人すべてにたいする全般的差別の奨勵に向けられてゐたのである。

同じ基本的理由──即ち經濟的なもの──から日系カナダ人に向けられてゐた差別は、支那系カナダ人にたいしても存在する。人種的憎悪主義者が日系人に對して用ひた同じ議論は、少し言葉をかへるだけで支那人にたいしても使はれるであらう。しかも支那人も日本人同様に、政治的には無防護の状態にあるのである。

戰争中支那系加奈陀人は、彼らの運命はデモクラシーに依存するものであることを、極めてよく表示した。彼らは加奈陀軍に加はつて出征し、死傷者も出した。しかも今日、ビーシー州に於ては、彼等のうち歸還兵のみが参政權行使を許されてゐるだけで、戰争遂行に努力した他の支那人は選挙權を取上げられた儘に置されて居る。此の弱點こそは、人種的憎悪論者から彼らの縁り所として利用されるところとなるであらう。

彼等の基本的權利を擁護するために大なる犠牲をはらつて戰つてきた加奈陀人は、今こそは以前にもまして、彼等の民權と自由に對する不必要なる制束に強き反對を示してゐる。幸にもビーシー州に於ける支那系加奈陀人が、嚴き支持が保證されてゐる今日に於て、彼等の政治的無方便を取去ることに乘出さなかつたならば、彼等は最良の機會を逸することになるであらう。

病歸還兵追放事件

歸化せる日系加奈陀人であり第一次大戰の歸還兵たる保野光事氏の追放に關しては或程度の不可解さがある。彼は加奈陀軍に加はつてフランスに出征中負傷し、一九三三年以來精神病院に入つてゐた。

右の追放事件に關してシーレーエツのキーニス代議士が議會に於て質問したのに對してミツチエル勞働相は次の如く發表した。

「保野光事は第一次大戰に加奈陀軍に加はつて出征したものであるが本年追放された。彼は一九三三年一月から追放されるまでビーシー州の精神病院に入つてゐた。彼はマンテツドボイスから渡された歸國申請書にサインはしなかつたが、一九四五年十二月十五日の勅令第七三五五號により歸國させてくれと要請した。彼と共に他の十五名の精神病患者も追放されたが、此のうち十二名は日本人であり[illegible]ナダであり三名は歸化人であつた。歸化者は[illegible]によつて追放された一名を除くのほかは、皆親戚の要請によつて日本へ歸つてのである。」

不可解なる點を云ふのは、[illegible]の追放者の、特に精神病患者の家族のことに關して[illegible]のみが行はれたのであらうかと云ふことである。[illegible]を[illegible]したのに[illegible]の[illegible]を喪失したのであらうかと云ふことだ。

よしんば本人が要請したからとて、[illegible]であるものを、[illegible]へ[illegible]するを云ふんことは、[illegible]の[illegible]者が、其の家族は大なる[illegible]を、[illegible]望だと云はねばならぬ。[illegible]恐らくは大きな[illegible]を[illegible]あらう大事を自ら決定する[illegible]るなどとは云へない事である。

保野氏を日本へかへす決定で、如何なる親切をしたかは疑問である。[illegible]一つの[illegible]としてゐない。[illegible]は加奈陀に[illegible]はないと思られてとり、日本に於てそうだからられてはない。[illegible]ない[illegible]にあるとう、[illegible]せてくれる[illegible]家のために戰つた者[illegible]を[illegible]であるまさ[illegible]は、[illegible]ねことであるのだ。

●ロンドンの讀者へ

ロンドン市で代理をつとめてゐて下さつた杉万氏が今回トロント市へ轉居されましたので、代りの人が決定するまで[illegible]は[illegible]本社へ[illegible]にニユーカナデアン[illegible]

モントリオールを訪ねて(上)

トロント　[illegible]

第二次大戰が終結してゐた[illegible]、モントリオール紙行も何度の[illegible]、[illegible]ンプーを利用して決行することが出来た。終戰六日間の後であつたが、賑々しく戰勝[illegible]んでゐたのは、もの珍らしい[illegible]、東京、都市の[illegible]ちのもう。戰争の酷しい[illegible]──曾て世界を戰にしてゐた大戰争の[illegible]の[illegible]、古くからの友──それらの大方は戰時[illegible]以來はじめて相會ふのであり、又一年振の者も[illegible]での新しく或は[illegible]りで[illegible]かけたのだつた。山岡(清次郎)、野木、高岡、淺江、大川、堀ドクター、秋山、宮崎其他諸氏の家庭を訪問して、皆以上の元氣な朗かな顔を見てとても嬉しく、本當に[illegible]といふ言葉そのものであつた。みんなよくやつてゐる。誰でも、多くの知友が來てゐることとときい、一度行つて行きたいと思ひながら其チャンスが得られなかつたのは殘念だつた。訪問する毎に、皆誰が今ニラい收入を得て良い生活をして居るさうだと云はれ全くもつて恐縮もし、アキれもした。みんなが他人の收入はかうを[illegible]に計算して、大家族の支出はずつとトしてくれるから有難いものだ[illegible]氣がした。

○

モントリオールでも、主人も主婦も子も弟妹も、みな働いてゐる。此頃は働き手が多くあるほど、よい暮しをしてゐるのは、トロントと變りはない。主人公よりも主婦や若い人達の方が、よい收入を得てゐる者がある。然し夫れらの多くの收入ある者は夫れ相當のすぐれた技術、經驗、知識の所有者であり、又人並以上の努力のたまものであると云ふことを見逃してはならぬ。

あちらでは或特殊の人は、トロントより良い仕事を收入を得てゐるが、一般的に見るとほ、こちらの方がよいやうである。[illegible]の組織の點もおくれて居る。殊に佛系加奈陀人勞働者は日系勞働者にとつては若手のやうである。あちらでの、他の都市に比して職業戰線でのよい傾向は、ホワイト・カラー・ジョップのあることで、特殊技術者の就職のチャンスも高賃銀の點である。大學出身乃至優秀なる技術者がそれ相當のよいポジションを得て高給を受けてゐる事實である。山岡延一、山岡清次郎、三井幸英、松居其他の諸氏が、それぞれ專門的な仕事に就いて、普通勞働者の倍以上の賃銀を得てゐるときく。會計士、ブツクキーピング其他事務所働きの仕事にも多くの日系人がついて居るが、之は二、三を除いては低賃銀であるらしい。器用な日本人は大工の仕事に多く働いてゐる。キヤゾリツク派の勞働組合で試驗を受けて組合員となり、組合率の高賃を受けて居る。[illegible]ルーミング經營者も貿易商も、今では勞働組合員となつて居る。又かつては何々氏夫人として、社交的方面にのみ活躍した婦人方も、今は職業戰線へ進出して居るが、これはよい現象だと云へる。働かざるものは喰ふべからずの時代到來か?

○

モントリオールの日本人は、現に所よくやつてゐる。或程度の落着きを見せては居るものの、生活[illegible]其他[illegible]ないのでもなか、[illegible]ではないらしい。食料品は[illegible]特別税が附加されてゐるし、アイスでも食料品の配達でも其他あらゆるサーヴイスにチツプスを出す習慣になつてをり、家賃に應じて而もトロントに比べると約五割の水代を借家人が拂つて居る。燃料もたしかにこちらよりは多くかゝる。ビーアはグロツサーで二本づつ買ふ事が出來るが、それがため不必要の、餘分の買物もせねばならぬので、大凡の家庭では、それが相當の惱みであるらしい。斯うした状態では、高給を得るか、夫婦、親子共稼ぎで多くの收入がなければ、生活もなかなか楽ではないものであるが、それは事實であらう。都市生活者[illegible]

仕事はあるが家がない

あと一ケ月でホステル閉鎖豫定の
トランスコナ在住者百八十四名

[illegible]

[illegible]急

鹿地亘著、日支戰争の秘話!!
[illegible]クロース製本。第三巻、米加内送料共
[illegible]所

日本再建を妨げる東洋的宿命觀

「なぜ戰爭にまきこまれたか」を知らうともせずに ジープに歌に米國語に子供じみた興味を示す日本人

〈東京特電〉新聞記者協會東京支局長バーード・ベンドマッシ氏は日本占領一週年に際し「日本降伏後の最初の一年間はマッカーサー元帥麾下の占領軍は日本を民主々義の軌道に乗せようとして巨大な量の仕事を遂行した。然し此の仕事がやるだけの價値があつたかどうかは米國人が將來數年間に亙つて日本のために時間と金と努力を費やす意志があるかどうかによつて決定されよう。日本占領が始まつてから一年になるが、此の占領第一年の主な成績を概記すると次の通りである」として、占領第一年の印象を發表した。

○天皇の下におかれる日本國民の規律は歴史に比類のない社會的現象である。昨年横濱の近くで二人の米兵が若干の怒れる復員軍人によつて打毆され、又昨年北海道で一米兵が驚いた泥棒によつて殺されたが、之らは全般として日本人が占領の事實をすゝり泣きもしないで受入れてゐると云ふ事を引立たせる例外でしかない

○日本人は彼らの戰爭によつて破壊された生活のなかで只一つの安定勢力として殘された天皇を維持したいと希つてゐる。そしてよかれあしかれ天皇の維持を欲するか否かが公然たる討議の的となつてゐる。かつて極端な國家主義者が新しい侵略を起さうと欲した時にはいつでも彼らは天皇への親愛的な國民の感情をあふつた「天皇を國民に取戻せ」と云ふやうなスローガンが嘗て軍國主義者が中國を侵略し、ロシアを戰ひ、朝鮮を併合し、滿洲へ進入し更に米英兩國への攻撃を欲した時と同様今日に於ても使用されてゐる。

○日本に如何なる型の民主々義が生れようとも其民主々義は米國人にとつては奇妙にみゆるであらう。日本の最初の「民主的」議會で最初に裁可された二つの「民主的」な手續のうち一つの規則は最も重要な立法について少數黨の代表が質問することを禁じた他の一つは諸政黨が黨の主張を意見[illegible]る前に其の言論を研究する事を認めたことである

○日本人は個人としても國民としても不思議な存在である、個人的に云へば友人を歓待する時には頭を低くさげるが、其の反面劇場で良い席をとらうとして婦人をおしたふすやうな事をする、彼らは自分達が非常に丁寧な人間であると考へ、外國人も之を承認してゐる。國民として云へば、日本國民は民主的な憲法を採用し、之を如何なる都合のよい方法にも飜譯して了ふことが出來るだらう。米國人はニッポン人が其の政黨をどんな名前で呼ばうとも之れを無視し、其の實体と意味を採らざるを得ないのである

○日本人は米國人を好むと好まぬとに拘らず、米國のものを非常に讃歎してゐる、彼らはジープや米國の衣類、歌、習慣、トラック[illegible]興味は示すが、米國の[illegible]數へてゐる學校があるかと思へば日本のラジオは毎日語學の時間を設けてゐる。これは戰前の日本に於て最も普及してゐた英語でなく米語なのである

○戰爭と占領によつて米國が日本の偉大な兄弟國家であると云ふ古くからのニッポン人の感情が强められた。日本人は戰爭が終つた現在米國人が彼らに食糧と衣料を送つてくれるのは似合はしい事だと考へてゐる。彼らは米國が戰爭中の敵國よりも同盟國に食糧、衣料を送る事に一段と深い關心をもつてゐることを知らされて驚いたやうにみゆる

○近隣の人々や村落の人々の集會場でもある風呂屋の中では占領は「忍ぶべき時期」だと云はれてゐる

○ニッポンの開戰の原因につき[illegible]現在此問題を[illegible]委員會もある[illegible]米人は「何故われ〳〵は戰爭にまきこまれたか」を知らうとするために多くの努力を拂つてゐない

○戰爭でニッポンの民衆が窮地に追つめられ戰爭を斷念した時にみられたやうな東洋の「宿命觀」はニッポンの再建を妨げてゐる、此國は自立すべく一生懸命に努力してはゐるが、現實をあきらめもつて甚認しようとする「宿命觀」はニッポン人の生活の多くの面に於て見受けられる。例へば日本のプロ野球の選手はかなりうまいが打者が内野に球を飛ばした時必ず内野で捕球されるものと考へて一壘まで走つて行かうとしない

○東條裁判や議會に於ける憲法論議のやうな東京の大事件に對し[illegible]十分な食料を得るためには[illegible]努力し、私は[illegible]ばならない、彼らく最も一般的な職業、多くの家族が何らかの方法で貢獻する職業は次のやうなものである

○下駄をはいた可愛らしい人達、[illegible]の肥料にするための人糞を[illegible]に集める人達、[illegible]い電話を持つたり、手製の水車を持つて居たり、背中に薪をつけて歩くこれらの人々はいかにして四年間の大戰爭を戰つたのであらうか？

〈東京發〉[illegible]が全國的に食料のやみ値を[illegible]た結果[illegible]白米の一升[illegible]相場は一升百[illegible]、配給[illegible]格の四十倍になつた（九月一日電）

反全國的組織提唱への由來考究（二）

内田一作

[illegible]和デモクラチックの反デモクラチックのと個人を攻撃してゐるのがデモクラシーのチャンピオンの主張であるならば、〃其の代表其者は將に斯う云ふものなのであらう。だが既に賢明な如く、デモクラチックでないのは慣いことに〃其の方が自らなのである。對し〃共に人を攻撃し——と云ふのでもあるまい、此度の珍妙な行爲が惹かれるに至つたのには、恐らく組合の獨斷あるものなのであらう。何故の〃其の個人の一人は、〃モルトンはなさずとも全國的組織に反對しなければならない。[illegible]ない。僅か數票しかない[illegible]のために、著しい文句と云つてゐるに過ぎないのだ——と見ねると書座つて來た。さうと思へば全くさうと受取れない事もない。

「若し日系人が何かの協議する必要が生じた場合は——」會合して自由に協議すれば充分である、と〃共の文書は云つてゐるのだから。矢張り向後に於て何事かの必要が起つたり會合したりする事の要を思つて居られるのであらう。

併し全國的組織は民族團結、人種ブロック排斥の種を發展して居られるのだから、何時何處で何のためにどもよく分らないで、日系人がごよ〳〵と集會するなどは危險な話だ。尤も〃共ではそれでこと足りる——とネ〃シンに云つて居るが、かう云ふ提唱の中にでも吾々が問題とする民族的なまたは全體主義とか云ふものが巢喰つて居がちなものなのだ。

つまり、何處のどの團体が責任を以て會議を召集するでもなく、まるで池の金魚が餌に集まるやうにどつかで集まれ！の聲がかゝればぞろ〳〵と集まるだらうと考へ得られる心理の根底には、日系人の場合なら日系人なるが故に、なんの組織も規約もなくとも、常に和通と常に同一行動の可能との前提の上に成立するものであるであらう。

さう云ふ會合を持つことの、持ち得ると思惑されることの危險を提唱者自ら御存じないと考へられるが、本當に困りものである。〃クラ蛇におぢするものでもある。で、〃共はコレで行くと、全國的組織のデモクラシーの顏色を鮮明にしたのには反對だが、まるでアンダグランドのやうなものなら歡迎と云ふ事になる。

チーユーの友人の云ふやうに、「何が何だかわからない」——ことになる。我々はさう云ふ語の分らないモッロー會議なぞは極力反對する。〃共の方々も眞に二世の將來を、再定住安定なるものを憂慮されるのであれば、必ずや此道理を理解し其の過誤をば從られるであらう。既に遲いかも知れないなぞと云ふことはないであらう。

併し、それはそれ、既に公示されたものについて云ふと仕儀。僕のみる所によると、疑ふべく其の過誤はその文書の隨所にシッポを出してゐる。

トロント市民權擁護委員會の提案を指して「最も甚しい反デモクラチックな手段である。之こそ人種的全体主義の精神を遺憾なく現はしたものであるからである」ときめつけて居る。其の地方の就職者數と其の收入又は前回の寄附に準じて割當納入——と云ふのがさう云ふ精神の現はれと云ふのである。

そこで、其全國的機關運用費捻出方法が提案された——と云ふことは、云ふまでもなく全國的機關の組織提唱と不可分の關係に於てなされたものなのである。云ひかへると、全國できる機關の組織を全國で考現に於て計厭し、そして一般の協贊に依つて組織成立した場合に於て問題とされるものなのだ。從つて其討議に參加する機會もなく賛成でもなければ參加もしない者から鑑が日系人であるからといふので、日系人氣民でも徴集しやうと云つて居る筈のものではない。そして、勿論それは試案なものであるし、すべての人々が其組織に賛成し參加した場合に於て、右のトロント提案が採用されたとしても、〃共言ひなすもの、現はれとは僕には思へない。そこでは、すべての人々が等しい權利と責任と義務とを持つものだし、可能な限り公平に其費用を分擔しやうと云ふことを建前にデモクラチックなものなのであると云へる。

だから全國的組織が出來た曉に、「——新すじからざる影響を齎る點その責任を持つべきもので、三百代議みたやうな文句を羅べてみたりする事は、其の顏をだけでもらう。

在加日系人の一般が、眞にして認め[illegible]を排して設立した事的時に〃共云ふ無宗派人の試錬を受難し——なる〃云ふことが[illegible]たとしても、それはお互の責任なもので、家と權利にあずるといふやうな、[illegible]民治下の人民が[illegible]を認すやうなことにはならぬであらう。だが、ことのついでに尤ずねてみたいのは、若しもあれ〃が、〃其云ひなす如く抗議した事的、一部有志の[illegible]する日が來たとしてかつたとしたら、〃共の[illegible]の面々は其責任を持つといはれるものなのであらうか。

日本再建を妨げる東洋的宿命観

「なぜ戦争にまきこまれたか」を知らうともせずに

ジープに狄に米国語に子供じみた興味を示す日本人

Reluctant Answer to FAM

By T.M.K.

[In] the years I have written in [th]e New Canadian, I have only [on]e or twice answered a blast [agai]nst my column and I answer [this] because I have a great re[spect] for FAM as one of the up[coming] Niseis in the world of [...] words. I have never met [this] young man, but I know of [him] and I like what I know. My [...] column, towards which he [...] aimed a fast and sharp hur[...], had been intended as the [...] giving way to abler and [young]er folk who would portray [more] clearly the trend of their [gen]eration, but I cannot help but [cast] a last glance towards that [quiet] and comparatively era when [th]e New Canadian was young [an]d vigorous. So dear FAM, this [lett]er is not so much a defense [of] my peculiar philosophy, but [an] explanation of why I chanced [to] write such a gloomy column. It is gloomy, I know it is [...] and I'm sorry I couldn't [go o]ut with a flourish to give you [youn]ger ones a fillip towards a [bri]ghter future. It is perhaps a [st]retch to insinuate myself into [th]e company of older "writers," [b]ut isn't it a fact I've written a [lot] of words?

Just before writing that column I had finished reading "Citizen Tom Paine" by Howard Fast. It made me think of what happened in the States after their declaration of independence. I thought over the first article Paine wrote in America against slavery. I thought of the present morass in which the Negro finds himself both in the U.S. and in Canada. I thought of the children condemned for centuries in the status of slaves, then "citizens: second class." Then I thought of my own children who wanted to know why their uncle could not cross the border into the United States early this year (I am also aware the restriction is less strict now). I thought that unless we, this present generation of Niseis, who are closest to the causes and effects of the war and evacuation, fix in their own minds the determination to fight against the indifference to the technical denial of our vaunted freedom, there was the gloomy prospect of our being shelved and forgotten in the dusty archives of Ottawa, our children raised in the shadow of being "citizens: second class," inured to and indifferent to this intolerable status.

I would be the first one, dear FAM, to protect my children from the gloomy cynicism we went through and by many small way[s] [...] they have a normal, free, [...] life. But as long as [there are] restrictions against only [us, how] do you protect the young [from the] self-consciousness of be[ing ...] when the casual [trip] to Niagara Falls keeps one [group] of High School students [on this side] of the border while [the rest] cross the bridge [...] How to pro[tect ...] too early [...] double stan[dard ...] unless we, [...] from it, did [...] enough to [...] clear[...] Canadians? [...] remember [...] tears, ac[...] over the [...] I have [...] spectacle of [...] a sworn [...] like cattle [...] such weary [...] to be be[...] protest can [...] I have known those who did the thankless work. And I have been sorry to see the indifference of many towards this work. Shall we leave the dirty work to the faithful few, while we proceed to forget the ugly details of our past because it is self-pity to reflect on them? If I were to indulge in self-pity of the sort that weeps and does nothing about it . . . then you can rile at me all you like. But, I have done something, in spite of my efforts being very ineffectual for lack of company. Only one or two of these efforts have been publicized in The New Canadian, the rest being in my own files. There are those who are much abler than I to do this work, and I, like others, wait for them to do it.

IN all my years of spouting in this paper, I have not pretended to be a leader, thinking I was just getting rid of my own steam about many things. Yet, if FAM would look at the whole of my opinions, and not the last few, he will notice that I have at all times rebelled against acceptance of restrictions on our rights as human beings. In the beginning it was against the moth-eaten tradition that held us down, and now it is against the legal restrictions that keep us less than free, the tide of cheerful acceptance of our status that threatens our children. I am not against cheerfulness as such. Goodness, no, since I find much to laugh and be thankful about. Perhaps I am impatient at Time itself for being fast when I want it slow, and slow when I want it fast. The clearance of our rights is that which I find too slow, in this supposedly enlightened age of human rights.

The personal side of our post-evacuation life is up to the individual: if he wants to forget, let him . . . for himself; if he wishes to grouse forever and only grouse, let him for he hurts only himself. If you want to pass over the sting of that nice white registration card with your picture and your thumbprint . . . why so do most of us. But why do you pass over the necessity of seeing to it that the children do not have to forget, also the sharp sting of that segregation? If you do not remember the causes for that necessity, how will you remember the necessity itself? And I say you, not your children, must remember. You are the one that had to suffer it as cheerfully as you could, and probably you have been pretty cheerful about it all. That's fine . . . because it's refreshing always to meet a cheerful person. That's one thing I liked about your "Bull Sessions." I think, too, that when the time comes to fight again, you will be there. As a gloomy nature to a sunny one . . . whether you understand this or not . . . I am bowing out to people like you and PEG, because I feel that the readers need you now, not me.

THE New Canadian has done a fine job, and because the needs are changing, it also must change, and it is up to you, to Peg, to others like you, to give us that needed change. It would be a colossal conceit on my part to keep on plaguing you with dark prophecies, when you need the sun.

Let us say allegorically that I am the war wound; that you and Peg are just what is needed to cleanse and heal such wounds as I. From your first "Bull Session" and Peg's first column, and the chuckles for R.I., I have been waiting for you to grow up enough, be articulate enough, and selfless enough in your native gift of the gab, to take over a fading paper, a frail voice out of the wilderness of our past. Does that sound pompous and elderly? If you don't like the way the paper is edited now, why don't you do something about it? That is a plain question, without any feeling of impatience or anger or self-defence. It is a question for which I have waited long. An answer from those younger ones, and there must be many of them, who think in terms of words on paper, to express for themselves and others the thoughts and needs of their era. The era is all yours.

Yes, FAM, if your child should ask what you have done, I wish you to be able to say: I spoke for my inarticulate contemporaries, because writing comes easier to me than to them. There are as many spokesmen as there are kinds of people, and you can do much for yours, and Peg can do much for hers, and others will follow to speak their pieces. Not one of you will be representative of all, but you will speak for many. This should be another part in the transition from the second to the third part of our history. You have a gift that should not be wasted, especially as it is a gift that delights others.

Had I not loved this Canada I could not be half so bitter about its betrayal. I was bitter, and am bitter about it yet, and do not apologize for that bitterness. It is a bitterness I would not pass on to my children if any effort of mine can go towards erasing it, for it is a corroding bitterness. I would fight bitterly to erase this effect before it has a chance to be felt anew when the present crop of children grow up into their age of doubts and questionings. When you are a parent, and your child, all unexpectedly, meets this bogey of race hate, then you will experience one of the saddest, the bitterest things in life, particularly if you have grown up with a deep faith in the Magna Carta; a love of country that is at once passionate in ideal, and a brooding oneness with our mountains, lakes and rivers, the vastness of terrain that is Canada.

Out of that bitterness I ask you and others like you who are now marking time before choosing their particular road, to do your best to assure our growing children their rightful heritage in their native land.

IF I have satisfied you with what I said way back when — when it needed to be said out loud, that is a tribute dear to my heart though it come from only you. Now you feel you can say it better than I. For gosh sakes, FAM, will you please go ahead and fulfill the faith I have in you younger writers? As I had intended, I hand the pen to you with the profound hope that you will speak boldly as I have tried to do. If I speak again, it will be strictly as a ghost of a finished era, properly belonging to the old family album and the attic. If I spoke for my era, though I know it not, then you must speak for yours . . . to inspire new writers still in their cradle . . . to speak fearlessly and honestly.

If you only brood on the restrictions without doing a thing about it in any way whatever, then the dawn will be gray, and that is just what I am afraid of: that you may do nothing about it, leaving it always to those weary ones that never give up fighting, their company getting smaller and smaller. The New Canadian can still do a job towards enlarging the company of valiant men and women whose goal . . . whether in their own lifetime or not . . . is complete race equality, when the word "racial minority" will become obsolete, when politicians will be unable to exploit the fear and ignorance, so rampant now, to wreak havoc on fellowmen. I am speaking not only of our own race, but for all the varied races in this world.

Is this only a dream, and I am impractical to dwell on it, would you say? Then, you would be the cynic, not I. Have I destroyed the illusion that you are free, that the faith you express is only a protective veil to cover the sting of those registration cards . . . and it was a sting, not a joke, though you could pass it off as a joke. If I have, I am content, for now you will be able to see what is really faith in a country, and what is distrust of politicians, the difference between the delusion of security, and the realization that real security lies in a country's practice of equality, not its betrayal. If you are impatient with this argument, which may seem like hair-splitting to you, then I must overlook it, for once I was impatient that way too.

If our race in Canada were to end with our generation, then I would believe with you that it is foolish to scrape off the drying pus from a recent raw wound that would take Time and patience to heal. I would forget all the unhappiness of our race and concentrate on what little joy there is left in the world for us. But we are not the end. It's for the very reason that we are the link between past and future, that we should clear as much of the path we can for our young. They will take up where we left off, all our debts as well as credits. It behooves us to leave little or no debts. Since we cannot erase what has happened, since we must pick up the mistakes left us by our elders, it would be foolish to pretend they do not exist, though it is best for our sanity to be as cheerful as possible about it. As long as there is life in me, I shall remember what happened, shall remember what mistakes we made and cannot afford to make again, shall do what little I can to bring nearer the day of our complete liberation.

Let us be cheerful within our restrictions, but let us remember they are restrictions.

I would ask you to read of men like Tom Paine who did what he did not from liking but from necessity, though he was reviled by compatriots and by those who, having fought for liberty, forgot to uphold it in all ways. He is not an ideal figure, but the very tenacity of his faith makes him the one that lit the torch of freedom for all mankind.

[illegible] for my exit. Good-bye, FAM.

I shall always look forward to reading what you, Peg, R.I. and the host of coming writers, write for me to cheer, to groan over, to laugh at, to rave about, and generally to enjoy. Good-bye again and good luck!

Repat Describes Desperate Plight of People in Japan

(Continued from page 1)

blanket and a small pillow during our stay.

We were told that this year has been the worst for food shortage. For some meals we were served whole wheat rice, miso soup and three pieces of takuan (pickles). Sometimes we got a mixture of rice and beans cooked together with vegetables for "okazu." Sometimes we had just "udon" (macaroni). At first the bleak experiences and the gloomy reports filled us with an indescribable feeling of hopelessness but as the days passed we were slowly getting adjusted.

From those who were working at the centre we were told about the food shortage, the inflation, and the pitiful sights of the repatriating civilians and soldiers. We saw some of them — repatriates from Manchuria, Korea, South China, South Pacific islands.

Many of them were soldiers who had been sent off to the wars amid cheering and waving of flags. They were returning defeated, tired, and disillusioned. There was no one to greet them with words of welcome, no one even to say "Gokuro." What their feelings must be can only be imagined.

* * *

The 1,300 repatriates from Canada brought with them 6,000 to 7,000 pieces of heavy baggage, and that made an impressive pile. Great care was exercised to prevent losses and switches. Guards were posted at night, for nothing was safe for people who had been driven to lawlessness by hunger.

We were worried that our baggage may be closely inspected, and some of our goods confiscated. But our fears were unfounded. There has been not one inspection of our baggage since we left Shican. The return to our individual homes was effected smoothly. Even our train fares had been provided, and we felt grateful to the Canadian and Japanese officials who had arranged for every detail of our repatriation.

* * *

During the six days that I spent at the receiving centre, I managed to make a trip to Tokyo. I had seen Tokyo ten years ago, and even though I expected to find the ravages left by the war, I was not prepared for the scene of utter ruin that is present-day Tokyo.

Streetcars are running overflowing with people — people who hang on wherever there is a hand-hold or foothold. All their windows have been broken by people who had found it impossible to get off the crowded cars in any other way. Every piece of leather work, every cushion has been torn off and carried home by former passengers.

* * *

In Tokyo, I was invited to the home of Mr. and Mrs. Akiyama who used to teach Japanese language school in Vancouver. Rice was short, and not much of it was being rationed, so we were treated to something like hot cakes with vegetables mixed in. Mr. Akiyama is working for some company while his wife is operating a pressing business.

* * *

I was returning to a rural district of Shigaken. I had been told that the rural districts had been relatively untouched by the war. I had imagined that I would be able to settle down and manage without too much difficulty. That was a big mistake. No matter how far we travelled, I found city after city, town after town, bearing the scars of bombings. The Americans had certainly done a thorough job.

* * *

I met the parents of [illegible] They were overjoyed when I showed them the pictures of their children and their grandchildren. They wanted to see their children again, they said, but they did not want them to come to Japan now. They said returning to Japan is like walking into hell.

Montreal Group Pays Tribute To Nuns Departing for Japan

By J. Lee

MONTREAL, P.Q.—Some 150 Isseis and Niseis of Montreal recently joined in paying testimonial tributes to Sister Agnes d'Assise and Sister De l'Enfant Jesus, Catholic nuns, who are returning to Japan to continue their missionary work. The occasion was a farewell concert held in their honor Aug. 18 at the Maison Mere of the Soeurs Missionairies de l'Immaculee Conception under auspices of the Montreal Japanese Catholic members.

Representation on behalf of the Montreal Japanese was made by Junjiro Hori, who expressed deep gratitude for the many invaluable services and goodwill tendered Japanese by the Sisters. Father Genji Murata spoke in French and then read the Sisters' farewell speech translated into Japanese. Other speakers who paid tribute to the Sisters were Dr. George Hori, Mr. Bunjiro Uyeda, and Mrs. Koichiro Miyazaki, who represented the Japanese Catholic ladies.

A host of talented Niseis entertained the gathering in the following one-hour concert. Odoris were executed with fairy-like charm by cute Kanae Oike, Yoko and Kinuye Tsunokawa. The latter sisters also entertained with Japanese folk songs, accompanied by Hideko Oike at the piano. Miss Sumie Okuda followed with a solo, Shoji Kiyonaga accompanying with a harmonica. Other vocal renditions of popular Japanese songs were given by Teruo Kiyonaga and Bob Uyeda. The soulful singing of "The Bells of St. Mary" by Mr. Kiyonaga was reminiscent of Bing Crosby. The surprise of the evening came in the petite form of eight-year-old Louise Corbeil, who, dressed in colorful kimono, sang several French Canadian folk songs, one of which was the ever popular "Alouette."

The evening was brought to a close with "Auld Lang Syne."

Mr. Hikotaro Shiomi acted capably as chairman and master of ceremonies.

Thanks are extended to Miss Miyoko Sowada and many others for their kind assistance.

Caprice

By N.B.C.

Somehow the snapshots had got mixed in with the ones I intended to show to my friends. Ignorance being bliss, I dumped the entire contents of the envelope out on the table. And as Kaye and I discussed one particular snap, the Sarge asked, "Whose car is this?"

Only then did I realize that the snaps of our weiner roast were there. Being femine—and therefore slightly talkative—I explained how the "hike" had turned into a car ride and weiner roast. And those snaps showed the six "hikers" engaged in the delightful art of "refueling"—just look at those sausages over the fire! Mmmm . . . we could almost hear them sizzle.

The car in question was in those snaps, in profile. It had been Spring then, and a coat of dry mud concealed identification marks on the wheels. The Sarge asked, "Plymouth?"

"No," said I, "it's a Mercury."

"A Mercury?" he asked incredulously, "No . . . . That's a Plymouth, Dodge or Chrysler."

"It's a Mercury," I argued.

The duel was on. Then Hank joined the Sarge and argued that it was a Plymouth, Dodge or Chrysler. I knew it wasn't a Chrysler so we narrowed the field to Plymouth, Dodge — and Mercury.

"Okay, I'll bet you a quarter it's a Plymouth or Dodge," said the Sarge. Hank dittoed so I took them both up on it. That's how sure I was. They chuckled gleefully and rubbed their hands in anticipation of a victory. Then I felt the first pangs of doubt . . . . Was it a Mercury? It DID look like a Plymouth or Dodge. Oh!—but I had ridden in that car and they hadn't! And I had seen the crest with "Mercury" on it! . . . My confidence returned.

My two opponents grabbed the snap and putting their heads together, they held a pow-wow, mumbling about the body shape, and this and that. Finally they announced, "Plymouth or Dodge."

"Mercury," I muttered.

Not till the following day did doubt rear its ugly head again. Sauntering along Donald St., I espied a car parked near Eaton's. Except for the color, it was exactly like the disputed car. I approached it all agog. Then my heart sank. There in plain English was the name "Plymouth" on the wheel and in front. From then on, I was painfully Plymouth-conscious. It seemed every car was a Plymouth or a Dodge. And I carefully ignored every Mercury. Then I remembered that the other two had consoled me, saying that nowadays all cars looked alike—and I felt better. Looking back now I can only sputter!

However, a telephone conversation with the owner of the car settled things definitely. Good-bye, fifty cents. Alas, it was a Plymouth. In fact the owner was a bit offended that I should even dream that it was a Mercury.

When I faced the victors I spitefully kept them in suspense until they pried the answer out of me. I ruefully doled out two quarters amid much razzing. Being gentlemen, they declined the money but I insisted, and they triumphantly accepted the spoils of victory.

"It only goes to show," grinned the Sarge, "that where cars are concerned, men know more than women."

And now, since men know so-o-o much, would some masculine encyclopedia please tell me where and how I ever got the notion that the car was a Mercury?

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REV. NAKAYAMA TO MAKE FOURTH TOUR

COALDALE, Alta.—Rev. G. G. Nakayama, Anglican minister, will make his fourth trip through the prairies and eastern provinces during September and October.

Leaving Coaldale on September 1, he is expected to make stopovers at the following places: Moose Jaw, Winnipeg, Fort William, Neys, Toronto, London, Chatham, Cedar Springs, St. Thomas, Hamilton, St. Catharines, Jordan Station, Beamsville, Guelph, Oakville, Sheridan, Montreal, Chapleau, Neys, Schreiber and Regina.

He will show motion pictures of various parts of Canada.

Chinooks Down Busseis In Gruelling Match

By R.S.

PICTURE BUTTE, Alta.—Picture Butte Chinooks defeated Raymond Busseis in a gruelling baseball game held here August 18, by a score of 14-12.

Chinooks gathered 13 hits off M. Tobo, while the Busseis retaliated with 11 hits off S. Ohno. In the 8th and 9th innings, J. Ikebuchi took over on the mound for the Chinooks, while N. Kunitomo replaced Bussei's S. Ohno.

Notices

Basketball Meeting

All those interested are asked to attend a meeting called by the Basketball League in Toronto at the Church of All Nations Gym, on Friday, Sept. 6, at 8 p.m.—A practice session will be held on the same night.

Change of Address

The new address of Mr. SUKEJIRO NAKAMURA is c/o Martin Boese, R.R. No. 2, St. Catharines, Ont.

* * *

Mr. RICHARD T. KANNO has relocated recently from Tashme to Neys, Ont.

Correction Re Buddhist Service

The New Canadian carried an item last week concerning a special Buddhist service to be conducted in English by Rev. Takashi Tsuji, on Sunday, Sept. 8. The time of the meeting is 2 p.m., and not 8 p.m. as announced last week.

Notice to Subscribers

● Subscription Expiry: A postcard will inform you of the expiry of your subscription. If there is no reply, your paper will be suspended temporarily after some time, but remains renewable as soon as we are notified that The New Canadian is reaching the proper address and you wish the delivery continued. Please note that subscription is payable in advance.

● Change of Address: In case you have moved to a new address, please let us know your old address so we can adjust our records.

● London Agent: Our agent for London, Ont., has moved to Toronto, and until further notice, we ask our London subscribers to send communications and remittances directly to 504 Talbot Ave., Winnipeg.

Alice Nakauchi

A.T.C.M., A.M.M., L.R.S.M.

— Piano and Theory —

[illegible] Smith St.

Winnipeg, Man. Phone [illegible]

Personal Notes Across Canada

Marriage

WINNIPEG, Man. — A wedding was solemnized at the Knox United Church on August 17, of Miss Sumiye Hosaki, Curtis Siding, and Mr. George Ogino, Winnipeg. Rev. Wm. P. Irving officiated.

After a reception at the Shanghai Restaurant, the couple left on a honeymoon to Kenora. They will reside at 704 Flora Ave., Winnipeg.

OBITUARY

COALDALE, Alta.—The funeral service for Mr. Kiyoshi Nishimazuru, who died after a sudden sickness on July 29, was held here, Rev. Mitsubayashi officiating.

Kiyoshi was a popular local Nisei and the eldest son of pre-evacuation Albertan, Mr. Yeki Nishimazuru.

Sgt. Harry Higa, leader of the Lethbridge Doshikai's Young People's Division, assisted the Nishimazuru family, whose farm chores were delayed as a result of their sudden misfortune.

Members of the local baseball club recently paid tribute to the departed member in a two-minute silence preceding a baseball game.

Birth

NEYS HOSTEL, Ont.—Born, a daughter, Hatsumi, to Mr. and Mrs. Masayuki Kumabe on August 12 at the Neys Hostel Hospital.

* * *

MONTREAL, P.Q. — Born, a daughter, Kikuye, to Dr. and Mrs. Chikao Hori, on August 12.

* * *

NEYS HOSTEL, Ont.—Born, a son to Mr. and Mrs. Tadaichi Saki at the Hostel hospital on August 26.

* * *

TASHME, B.C. — Born to Mr. and Mrs. Richard T. Kanno at the Tashme hospital on June 20, a son, Edward Katsumi.

Relocation Record for July

THORN HILL, Ont. — (from Tashme) — Arnold Tsune Arai. VINELAND STATION, Ont.—(from Tashme) — Kimiko Tada (2); (from New Denver)—Yasujiro, Haru and Yasutaka Kusumi; Shotaro Uchikura; Isuke, Fuji, Satoshi, Mitsuko, Fuyo, and Mitsugi Yonemitsu (4); (from Slocan) — Motoaki Nakanishi. ST. CATHARINES, Ont. — (from Slocan)—Makiji, Sumiko, and David Kajiura (3); Ishio Makino (1). CHATHAM, Ont.—(from Tashme) —Hiroko Sato (1); (from Slocan) —Frank Omoto; (from New Denver)—Kazuta and Setsuko Ryoji (1). MANITOULIN ISLAND, Ont. — (from Tashme) — Matsuyo and Sumiko Seo (2). OTTAWA, Ont. — (from Tashme) — Ryoichi Nishikawa; Setsuko Watanabe. BRANTFORD, Ont.—(from Tashme)—Kiyoko Imai. FORT ERIE, Ont.—(from Greenwood)—Tazuko Fujisawa. FORT WILLIAM, Ont. —(from Greenwood)—Sumie, Masao and Hayami Nishimura (2); (from Lemon Creek) — Chiyoko Nakauchi; Hyakuzo, Ume and Setsuko Tsubouchi (2); (from Slocan) — Reiko and Yasuo Masuda; Fumiko Kambara (1); Kikuye and Natsue Tateishi; (from New Denver) — Hisako Miki; (from Rosebery)—Sayo and Kyutaro Shimano; Kimiko and Hidetoshi Yasunobu. GUELPH, Ont. — (from Lemon Creek) — Mrs. Takeo Tawata.

WINNIPEG, Man.—(from Kamloops) — Hideo Yoshida; (from Donald)—James Sugiyama; (from Tashme) — Kazuzaemon Sawada (1); (from Greenwood) — Katsumi Nasu; (from Slocan) — Isamu and Sannosuke Maikawa. LETELLIER, Man. — (from Tashme) — Miyoko Terauchi (1). SHELLEY, Man.—(from Tashme) — Eiichi Nishizawa. TRANSCONA, Man.— (from Tashme) — Chiyoko Shimizu; Shinjiro and Towa Kakimasu. OAK BLUFF, Man.—(from Tashme) — Sutejiro and Kazumi Kawasaki (5), Kono Kawasaki (3). MIDDLECHURCH, Man.— (from Lemon Creek) — Denkichi [illegible] zue and Yumi Takaki (6).

(Continued next week)

Help Wanted

A girl or a woman for general housework, to sleep out or in. No children. Apply Mrs. Ben Jacob, 1451 Wellington Crescent. Phone 404 178.

* * *

A Nisei girl for housework. No cooking. Own room. Wages: $40. Apply Dr. N. H. Greenberg, 89 St. Cross, Winnipeg. Phone 54 092.

TORONTO BUDDHIST TEMPLE

A special English Service will be conducted for the Niseis at 245 College St., Toronto, on Sunday, Sept. 8, at 2 p.m.

Minister: Rev. Takashi Tsuji
Cordial Welcome to all Niseis

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